

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 16th May 1891.

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ASSAM PAPERS.

URIYA PAPERS.

Nil

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahmadí" ...	Tangail, Mymensingh	600	
2	"Hitakari" ...	Kushtea	800	
3	"Kasipore Nivási" ...	Kasipore, Burrisal	280	
4	"Navamihir" ...	Ghatail, Mymensingh	500	
5	"Sahayogi" ...	Burrisal	342	
6	"Uluberia Darpan" ...	Uluberia	700	
<i>Weekly.</i>				
7	"Bangavási" ...	Calcutta	20,000	9th May 1891.
8	"Banganivási" ...	Ditto	8,000	
9	"Burdwán Sanjivani" ...	Burdwan	335	5th ditto.
10	"Cháruvartá" ...	Sherepore, Mymensingh	400	4th ditto.
11	"Dacca Prakásh" ...	Dacca	2,200	10th ditto.
12	"Education Gazette" ...	Hooghly	825	8th ditto.
13	"Grámvási" ...	Ramkristopore, Howrah	1,000	11th ditto.
14	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	212	6th ditto.
15	"Murshidábád Pratinidhi" ...	Berhampore	.....
16	"Navayuga" ...	Calcutta	500	7th ditto.
17	"Pratikár" ...	Berhampore	609	
18	"Rungpore Dikprakásh" ...	Kakinia, Rungpore	.....	7th ditto.
19	"Sahachar" ...	Calcutta	800-1,000	6th ditto.
20	"Sakti" ...	Dacca	.....	5th ditto.
21	"Samáj-o-Sáhitya" ...	Garibpore, Nuddea	1,000	10th ditto.
22	"Samaya" ...	Calcutta	3,000	8th ditto.
23	"Sanjivani" ...	Ditto	4,000	9th ditto.
24	"Sansodhini" ...	Chittagong	.....
25	"Sáraswat Patra" ...	Dacca	300	9th ditto.
26	"Som Prakásh" ...	Calcutta	600	11th ditto.
27	"Sudhakar" ...	Ditto	3,100	8th ditto.
28	"Sulabh Samáchar" ...	Ditto	.....
29	"Surabhi-o-Patáká" ...	Ditto	700	
<i>Daily.</i>				
30	"Banga Vidyá Prakáshiká" ...	Calcutta	500	
31	"Bengal Exchange Gazette" ...	Ditto	.....	7th to 10th and 12th to 14th May 1891.
32	"Dainik o Samáchar Chandriká" ...	Ditto	1,000	10th to 14th May 1891.
33	"Samvád Prabhákar" ...	Ditto	1,500	8th, 9th, and 11th to 14th May 1891.
34	"Samvád Purnachandrodaya" ...	Ditto	300	Ditto ditto ditto.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
35	"Dacca Gazette" ...	Dacca	.....	11th May 1891.
HINDI.				
<i>Monthly.</i>				
36	"Darjeeling Mission ke Másik Samáchar Patrika." ...	Darjeeling	50	
37	"Kshatriya Patriká" ...	Patna	250	

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	<i>Weekly.</i>						
38	"Aryāvarta"	...	Calcutta	...	750	9th May 1891.	
39	"Behar Bandhu"	...	Bankipore	...	500	7th ditto.	
40	"Bhārat Mitra"	...	Calcutta	...	1,200	7th ditto.	
41	"Champarun Chandrika"	...	Bettiah	...	350		
42	"Desī Vyāpārī"	...	Calcutta	...	.....
43	"Hindi Bangavāsī"	...	Ditto	...	.....	11th ditto.	
44	"Sār Sudhānidhi"	...	Ditto	...	500		
45	"Uchit Baktā"	...	Ditto	...	4,500		
	URDU.						
	<i>Weekly.</i>						
46	"Al Punch"	...	Bankipore	...	.....	4th ditto.	
47	"Anis"	...	Patna	...	.....
48	"Calcutta Punch"	...	Calcutta	...	.....
49	"Gauhur"	...	Ditto	...	196		
50	"Raisul-Akhbari-Moorshidabad"	...	Murshidabad	...	150		
51	"Setare Hind"	...	Arrah	...	.....
52	"Urdu Guide and Darussaltanat"	...	Calcutta	...	340	8th ditto.	
	URIYA.						
	<i>Monthly.</i>						
53	"Asha"	...	Cuttack	...	165		
54	"Pradīp"	...	Ditto	...	.....
55	"Samyabadi"	...	Ditto	...	.....
56	"Taraka and Subhavartā"	...	Ditto	...	.....
	<i>Weekly.</i>						
57	"Dipaka"	...	Cuttack	...	.....
58	"Samvad Vāhika"	...	Balasore	...	200		
59	"Uriya and Navasamvād"	...	Ditto	...	420		
60	"Utkal Dīpikā"	...	Cuttack	...	420		
	PAPERS PUBLISHED IN ASSAM.						
	BENGALI.						
	<i>Fortnightly.</i>						
61	"Paridarshak"	...	Sylhet	...	480	4th ditto.	
62	"Silchar"	...	Silchar	...	500		
	<i>Weekly.</i>						
63	"Srihatta Mihir"	...	Sylhet	...	332		

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I.—FOREIGN POLITICS.

Manipur.

THE *Burdwan Sanjivani*, of the 5th May, has the following on Manipur :—

BURDWAN SANJIVANI,
May 5th, 1891.

The legitimate ruler of Manipur has been deposed and has taken shelter with Government. He was not concerned in the murder of the English officers, nor are the people of Manipur any way to blame for it. It is the Senapati and the Juvaraj who are responsible for the murders. And it certainly does not behove the just British Government to punish the Maharaja and the people of Manipur for the fault of the Senapati and the Juvaraj. British prestige has been asserted, and it now remains for Government to give evidence of British justice by reinstating the legitimate ruler and preserving by that means the independence of Manipur.

Manipur.

2. The *Sahachar*, of the 6th May, has the following regarding the Manipur affair :—

SAHACHAR,
May 6th, 1891.

As the papers relating to this affair are not yet published, the time has not come for pronouncing final judgement on the subject. Still the writer can say that it is no one's desire to see Manipur converted into British territory. Practically, all Indian feudatory states are in the possession of the Maharani. But the Indians are yet glad to see them under the nominal rule of their own princes. It must also be borne in mind in this connection that Mr. Quinton tried to act in an improper manner, and that Manipur was in a manner compelled to take up arms against Government. Lord Landsdowne has committed another blunder. Has not the Cashmere blunder been sufficient for him? It is hoped that Government will act in concert with the Home authorities in this matter. If the Government of India annexes Manipur by a proclamation, the Home authorities will surely confirm its decision. It is therefore all the more necessary to act with caution in this matter. It is certainly not desirable to revive the annexation policy of Lord Dalhousie.

The Indians and the English
victory in Manipur.

3. The *Hindu Ranjika*, of the 6th May, says that as subjects of the British Government, the Indians no doubt congratulate themselves on the victory which their rulers have gained in Manipur. But their pleasure

HINDU RANJIKA,
May 6th, 1891.

at the event is not unalloyed with a certain degree of sorrow, seeing that it is the defeat of their own kith and kin at which they have to rejoice.

4. The *Urdu Guide and Darussaltanat*, of the 8th May, finds fault with the English for having killed the members of the Juvaraj's family in revenge for the offences

URDU GUIDE AND
DARUSSALTANAT
May 8th, 1891.

committed by the Juvaraj, and requests the English to keep their character as a just people untarnished by restoring Manipur to its rightful owner.

5. The *Samay*, of the 8th May, generally approves of Colonel Johnstone's letter on the subject of Manipur, but takes exception to his proposal to place Manipur for some time

SAMAY,
May 8th, 1891.

Manipur.

under the administration of an English official. If Government wishes to preserve the independence of Manipur, it should place Sura Chandra, the deposed Maharaja, on its throne. Sura Chandra has all along been on friendly terms with Government and rendered it help on more occasions than one. He was, moreover, in no way mixed up in the present troubles. This being the case, there is no reason why he should be kept out of his ancestral throne. If he is re-instated, the people of Manipur will soon settle down into a state of peace, and all further trouble in that quarter will be at an end.

6. The *Dacca Prakash*, of the 10th May, gives the Manipur story down to the attempt at negotiation made by Mr. Quinton, and observes as follows :—

DACCA PRAKASH,
May 10th, 1891.

The Manipur affair.

"We again ask the question, who kindled this fire? If the Senapati was guilty, he should have been publicly asked to explain his conduct; though, by-the-way, we cannot admit that Government has the power to call for an explanation from him. We are sorry for the untimely death of Mr. Quinton and others, but we are still more so for the crooked policy which the Government of India has adopted in this matter. There ought to be a searching enquiry into this shameful business. The murderers of Mr. Quinton and others will be brought to trial; but will not also they be brought to account who took the initiative in this political massacre? Will not they too be made to expiate their guilt whose machiavelian policy has brought about the depopulation of Manipur and dyed

its black hills red with human blood? But there is hope yet, for John Bull has risen from his sleep."

The writer next refers to the demolition, by order of General Collett, of two images of gods in front of the temple of Govindji in Manipur, and observes as follows:—

The Government of India evidently envies the fame of Mahmud of Ghuzni as a breaker of idols. The images in question have been blown off in the belief that they were made to drink as it were the blood of the slaughtered victims. But is it possible to give credence to this story? But supposing it is a true story, what is gained by thus wreaking vengeance on the two images? By such vandalism as this, the English will only bring discredit on their good name. Besides, Govindji is an image of Vishnu, and no one who is not blinded by revenge can believe in the shedding of blood before an image of that deity.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 10th, 1891.

7. The *Dainik-o-Samachar Chandrika*, of the 10th May, has the following on the subject of Manipur:—

Manipur.

As the Queen's Proclamation of 1858, wherein Her Majesty the Queen-Empress has promised not to annex any more Indian States, stands in the way of the annexation of Manipur, the correspondents of some of the Anglo-Indian newspapers are trying to make out that Manipur lies outside the limits of India. Witness such writing as this:—"Such and such regiments are being sent to India from Manipur and such and such regiments are going to Manipur from India." A similar trick was played on the occasion of the annexation of Burma. It was said that as Burma did not form part of India, it might be occupied without doing any violence to the Queen's Proclamation. But the dodge will not succeed in the present case. For, even from times antecedent to the *Mahabharata*, Manipur has been regarded as a part of India. It has been always inhabited by Hindus. The Manipuris are a Bengali-speaking people, and the Gosvamis of Navadvipa are their present Gurus. Manipur is a part of India in the sense in which Cashmere, Assam, Tipperah, or any other province is a part of it. Thus the Queen's Proclamation applies as much to Manipur as it does to Cashmere. Annexation of Manipur will, therefore, be a violation of that proclamation, and will create fear and unrest among the native princes. The fate of Manipur is still uncertain; but the writer fears that Lord Lansdowne is for its annexation.

The writer says that, failing to capture the Maharaja and the Juvaraj of Manipur, the English are wreaking their revenge on its capital, its temples and its fort. Manipur is an ancient State, and its palace and other buildings are beautiful structures. But the present condition of the place and the capital is deplorable in the extreme.

The writer is glad that there was no fighting when the English entered Manipur. That there was no fighting was probably because the Maharaja, who is a peace-loving man, was unwilling to fight with the English. Tekendrajit, who is a soldier, was prepared to offer resistance, but he had to defer to the wishes of his elder brother, and accordingly left the capital with him. That there was no shedding of blood on the occasion of the capture of the capital is therefore due solely to the peace-loving Maharaja Kulachandra.

DACCA GAZETTE,
May 11th, 1891.

8. The *Dacca Gazette*, of the 11th May, cannot believe that Mr. Quinton and the other English officers were offered up as sacrifices before the Vaishnav god Govindaji. In

The Manipur massacre.

Manipur such an act would have been a direct insult to that god. But, however that may have been, it has been the height of impropriety on the part of civilised English soldiers to blow up the god out of revenge for the violence which is alleged to have been perpetrated on English officers in his presence.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 11th, 1891.

9. The *Dainik-o-Samachar Chandrika*, of the 11th May, considers it impossible to unravel the mystery attaching to the massacre of the English officers in Manipur. Those

The Manipur affair.

who are saying that they were murdered in cold blood at the instance of Tekendrajit are finding favour with the Military authorities now occupying Manipur, whilst those who are giving expression to a different opinion by saying that they were killed in an encounter are being branded by the same authorities as liars. It is therefore clear that it is all but impossible that justice will be done under such circumstances. The Juvaraj himself said in answer to the English Government's enquiry that the English officers were killed by the

Manipuris under excitement caused by the violence offered by English soldiers to the children and females of the palace and to the religion of the people, and that they were killed in open fight. The Juvaraj says that his account of the massacre would be borne out even by English soldiers, and so it has been. For the soldiers who have returned from Manipur have actually admitted that in their attack upon the palace they did not spare even women and children. It is absolutely necessary that the mystery surrounding the affair should be cleared up and justice be done in the matter. But it would be idle to expect justice at the hands of the excited Military authorities who are longing for revenge. That military authorities are always incapable of doing justice to their enemies has been proved beyond doubt in the Sepoy war, in the Cubul war and in the Burmese war; and will perhaps be again proved in this Manipur affair.

There is now no doubt that the initiative in the complication was taken by Mr. Quinton at the instance of the Viceroy. But the circumstances which brought about the massacre of the English officers still remain to be ascertained. There ought to be a trial to which the Manipuris on the one hand and the English Government represented by the Viceroy on the other ought to be summoned as defendants. Such a trial cannot be expected to be conducted fairly by the English Military authorities or by any Court in India. It ought to be conducted by a foreign court or by an arbitration of two or more foreign powers. In the absence of such courts of judgment, justice can only be expected if Parliament itself, under the guidance of and aided by disinterested counsel like Burke and Sheridan, summons Lord Lansdowne to appear before it with all the papers connected with the case. The writer thinks that this course alone can bring to light the secrets of this affair. But there is little hope of such a course being adopted by the Government, nor is there therefore any hope of the Manipur mysteries being ever cleared up. As matters now look, every means is being apparently adopted with the view of fixing the whole guilt upon Manipur. Such an *ex parte* trial may give satisfaction to the Anglo-Indian community or even to the Ministry in England and to their followers, but it will not satisfy either God or *dharma*.

10. The *Dainik-o-Samachar Chandrika*, of the 14th May, says that as

DAINIK-O-SAMACHAR
CHANDRIKA,
May 14th, 1891.

The Manipur proclamation.

the proclamation which the Government of India has issued setting heavy sums on the heads of the Maharaja, the Senapati and the officials of the Manipur durbar does not say that the rewards will be given only if the persons in question are captured alive and that whoever brings their heads will not only not get the rewards but will be punished for murder in addition, it is clear that the rewards will be offered in either case, as was done in the case of the Burmese dacoits. On the 10th instant, Lord Ripon asked in the House of Lords whether any such proclamation had been issued by the Government of India, and in reply Lord Cross said: "I am sure no such proclamation has been issued by the Government of India."

Now, does His Lordship mean to say that the Government of India is not at all responsible for the proclamation, or that it meant to give rewards only in the case of the Maharaja and others being captured alive? Whatever His Lordship's meaning, his answer is certainly not satisfactory. It cannot be that General Collett issued the proclamation on his own responsibility. There is not the least doubt that it was issued by order of Lord Lansdowne. Moreover, a proclamation for capturing alive includes the possibility of capturing dead. The Senapati has himself said that no one would be able to capture him alive. It is therefore certain that an attempt to take him alive would result in his death. Englishmen themselves admit this.

This being the case, it cannot be that Lord Ripon is satisfied with Lord Cross's reply. No; Lord Cross's reply ought not to satisfy any honest member of the House. Every one sees that when Lord Lansdowne issued the proclamation he wanted the Senapati and others to be anyhow destroyed.

II.—HOME ADMINISTRATION.

(a)—Police.

11. A correspondent of the *Burdwan Sanjivani*, of the 5th May, says that people on their way from Ichhapur to Dakshin Khanda, in the district of Burdwan, have to cross

Highway robbery near Ichhapur in the district of Burdwan.

BURDWAN SANJIVANI,
May 5th, 1891.

an extensive maidan over three miles long. There is a *kandar* in the middle of this maidan where way-farers are frequently attacked by robbers. The other day, the dead body of a man and an umbrella were found near the *kandar*. It is the duty of the police to see that the village choukidars keep better watch on this maidan.

BENGAL EXCHANGE
GAZETTE,
May 14th, 1891.

12. The *Bengal Exchange Gazette*, of the 14th May, says that considering the prevalence of thefts and dacoities in the mofussil, there would hardly seem to be a police organisation there. In fact, perfect anarchy prevails in the mofussil. It is to be regretted that the authorities do not exhibit the same readiness in establishing peace and safety in the country as they do in exacting the police tax.

Dacoities have become very rife in Barrackpore, Titaghur and the neighbouring villages. Lately there was a dacoity in Diliar, Nowgong, where five villagers were severely wounded and a man had his nose chopped off. A young girl and property worth about ten thousand rupees have been carried off. A man was killed in Bongong the other day by dacoits.

There can be little doubt that the prevalence of dacoity in the country, especially in those parts of it which suffered most from the floods, is due to scarcity of food. And these crimes would certainly have been averted if Government had given timely relief to the flood-stricken people. As it is, it is imperative that Government should forthwith make police arrangements for the suppression of crimes against property, or people will find it hard to live in the country.

(b)—Working of the Courts.

BANGAVASI,
May 9th, 1891.

13. The *Bangavasi*, of the 9th May, says that it is unlawful to make remarks on a case which is *sub judice*, for such remarks are likely to influence the judge trying the case. But some newspapers have, in defiance of this rule, taken to criticising the action of a certain vernacular newspaper in Calcutta, against which a charge of defamation is pending in the Police Court, in publishing what is considered to be defamatory matter. Editors and correspondents who can behave in this way must be very mean-minded indeed, and they ought to receive a sharp reproof from the officer who is trying the case.

(d)—Education.

SANJIVANI,
May 9th, 1891.

Text-books for the Middle
Scholarship Examination.

14. The *Sanjivani*, of the 9th May, has the following in regard to the choice of text-books for the Middle Scholarship Examination of 1893:—

(1) The educational authorities are to blame for selecting Royal Readers Nos. V and IV, respectively, out of a list of some twenty-five or thirty text-books prescribed by the Director of Public Instruction, for the first class in the Middle English schools for 1892 and 1893. These English readers, imported from England, are full of lessons on subjects quite foreign to pupil and teacher in this country. For instance, few middle school teachers know anything about ships and the art of navigation, and there are few teachers in those schools who can thoroughly understand the first lesson given in Royal Reader No. V. Why again, should one and the same publishing firm be patronised year after year when there are equally good and even better text-books published by other authors and firms?

(2) As regards the selection of Bengali text-books, the writer is obliged to say that undue favour is shewn to the works of one author only, namely, Babu Sasibhusan Chatterji, whose *Ramer Rajyabhishek* and *Charubodh* Part II, appear to be special favourites with the Inspector of Schools, Presidency Circle. It is certainly not proper that only the relative (*vaiváhik*) of the Inspector should make money and other authors should waste their labours. The writer also fails to see for what special merit the Inspector has selected Babu Mahendranath Bhattacharyya's *Vijnan Rahasya* as a text-book for the Middle Scholarship Examination. The attention of Sir Alfred Croft is drawn to these matters, and he is requested to adopt the following course in prescribing text-books for

the Middle Scholarship Examinations. Let portions of two or three books instead of the whole of any single book be prescribed for those examinations. This will in no way inconvenience the students, while it will enable all authors to enjoy the patronage of the Department one after another. The quantity of reading under this arrangement will, it is true, be slightly greater than at present, but the students should not be pressed for time, as the courses are now read for two years instead of one as before. If this course is followed, many good writers, who have ceased writing school-books in consideration of the jobbery which is practised in the selection of text-books by the officers of the Education Department will again take to writing such books.

(3) The writer sees no necessity of fixing text-books in English and Bengali grammar.

(4) Having regard to the yet unsettled character of the scientific terminology in Bengali, the educational authorities have not acted rightly in prescribing subjects instead of text-books in Physical Geography and Physical Science. As no two books in Bengali on those subjects agree in their terminology, it is clear that the examinees will be put to trouble at the examination, as the examiner will very probably frame his questions from some one text-book. The writer also fails to see why special favour should be shown in this connection, too, to Babu Mahendranath Bhattacharyya. The only remarkable feature about Mahendra Babu's scientific works is that they are full of alliterations and high sounding words, which serve only to confound the immature intellect of the young learners. This author has also discussed metaphysical questions in his work on physics. Sir Alfred Croft is requested to glance over the following portions of Mahendra Babu's *Padartha Vidhya* appointed for the Middle Scholarship Examination of 1892:—

Pages 4, 5, 138, 139, 140, 189, 190, 192, 193, 194 and 197.

And let him judge if the language of this book is suited to the capacities of boys of tender age.

The writer would also enquire if, in the definition of subjects, "different kinds of force" include the magnetic and the electric forces, and if, in explaining the action of forces, it is necessary to teach the boys their composition and resolution and the principle of the parallelogram of forces, and whether they should be also required to read in this connection lessons on machines. It is not also clear if the "laws of motion" include different kinds of motion—velocity and falling bodies. The writer does not know how the teachers of the middle schools have cleared up these points; and it would be best to have all these doubts removed by the Director of Public Instruction himself.

(5) As for the books on sanitation appointed for these examinations, the writer can blame nobody, as the Director has no alternative but to choose the two books selected by Government. Books have been recently written on this subject by eminent physicians, and it is hoped that they will not be utterly neglected.

15. The same paper has learnt that the statement regarding the abolition of the Hindu School, which appeared in its last issue (see R. N. P. for 9th May 1891, paragraph 26) is entirely false. The writer has since learnt from a reliable source that orders have been already issued for the immediate abolition of that school, minus the first and second classes, which will be abolished after next February. Several of the teachers of the school will be transferred to the Hare School. Perhaps the rumour which has now been falsified was set afloat with a view of stopping the agitation which was set on foot condemning the abolition of the Hindu School.

SANJIVANI,
May 9th, 1891.

16. The *Saraswat Patra*, of the 9th May, says that every living and dead language has a place in the curriculum of the Calcutta University except only the Bengali language. And the Bengali language, the mother-tongue of the Bengalis, has hardly been allowed to cross the threshold of their own University. The effect of this has been that few English-knowing Bengalis dare write or speak in their own tongue, lest, by attempting to do so, they should betray an utter ignorance of it. Agitation has from time to time been made for the introduction of Bengali into the Calcutta University, but without effect. Babu Asutosh Mukharjee has submitted a proposal to the Senate for making

SARASWAT PATRA,
May 9th, 1891.

The Bengali language in the Calcutta University.

the Bengali language go with Sanskrit in all the Arts Examinations. The proposal has the heartiest approval of the whole Province. But will the Senate accept it?

DACCA PRAKASH,
May 10th, 1891.

17. The *Dacca Prakash*, of the 10th May, says that some of the text-books

Text-books.

selected by the Central Text-book Committee are so full of objectionable matter that they should be burnt by a *chandal*, and the ashes should be thrown into the waters of the Karmanásá river. One of such books is "Studies in English" by Mr. MacMurdie, and another is "A Manual of Geography." The first contains attacks on the caste-system and the idol-worship of the Hindus, and calls Krishna a rake and Siva a worse character if possible (see pages 73, 80, 82, 87 and 127).

The Manual of Geography also contains attacks on the caste-system and the practices of the Hindu religion, and exhorts the Hindus to embrace Christianity and says that the water of the Ganges is not holier than that of any other river. (See pages 37, 38, 141 and 28).

If a Hindu writer were to say in a book intended for schools that Jesus Christ was the son of an unchaste mother, and was born before her marriage, that immaculate conception is impossible, that the Holy Ghost is a village ghoul, and that there is no difference between the waters of the Jordan and the Karmanásá, what would his own fate be, not to speak of the fate of his book? There ought to be a strong agitation in the country with the object of securing the rejection of these two books from the list of text-books. The Hindu members of the Text-book Committee should not have allowed their selection.

DACCA PRAKASH.

18. The same paper supports Baboo Asutosha Mukerjee's proposal to introduce Bengali in the higher examinations of the

Bengali in the Calcutta University.

Calcutta University. Many educated Bengalis cannot speak or write in their mother-tongue, and

in *boitakkhana* they use a shameful medley of many languages. The writer will not, however, support the proposal if it be intended to carry it out at the expense of Sanskrit.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 11th, 1891.

19. The *Dainik-o-Samachar Chandrika*, of the 11th May, says that 73 per

The results of the B. A. Examination for the last few years.

cent. were passed at the B. A. Examination in 1885, 60 per cent. in 1886, 48 per cent. in 1888, 38 per cent. in 1887, 40 per cent. in 1890, and 20 per cent.

in 1891. This falling off in the percentage of successful candidates at the B. A. Examination for some years past has astonished the public.

DAINIK-O-SAMACHAR
CHANDRIKA.

20. The same paper says that a certain pundit of the Dacca College,

A pundit of the Dacca College in trouble.

Jagadis Mukharji, having found fault with English education in a speech delivered by him at a public meeting held in that place, has been reported to

the Director of Public Instruction by his Principal. If this be true, and if the pundit meets with any punishment at the hands of the Director for his supposed offence, it must be said that it is all lawlessness now in British India.

DAINIK-O-SAMACHAR
CHANDRIKA.

21. The same paper says that the abolition of the Hindu School has been

The Hindu School.

finally decided upon, and the school will be abolished forthwith with the exception of the first two

classes, which will follow suit in a short time. The rumour about the Government changing its mind was entirely false, and was set afloat with the view of preventing public agitation. Sir Alfred Croft has done and will yet do a great deal of mischief in the Education Department. The Hindus, however, should not cease agitating. For Government has no right whatever to abolish a school established and maintained at their cost, and to which Government appears to lay a claim on the ground of its contributions towards its current expenditure. The school has been maintained exclusively for Hindu boys; and its abolition will therefore in a manner interfere with the Hindu religion and will be a blow to Hindu society. No redress can be expected from the Serajuddowlah of the Education Department, who seems blinded by the pride of his position; but people expect Sir Charles Elliott to act with justice and foresight.

DAINIK-O-SAMACHAR
CHANDRIKA.

22. The same paper says that it is proposed to fill up the vacancy caused

The Head Punditship of the Hooghli Normal School.

by the retirement of Pundit Ramgati Nyayaratna, Head Pundit of the Hooghli Normal School, by appointing Babu Barada Prasad Ghosh of the Seeb-

pore Engineering College to the post. So far as the writer is aware, Babu

Barada Prasad possesses no qualification which fits him for the Head Punditship of a Normal School, a post which ought to be filled by a man having a thorough command of the Bengali and Sanskrit languages. The fittest man for the post, therefore, seems to be Pundit Ram Chandra Vidyanidhi, Head Pundit of the Rungpore Normal School. This gentleman is a distinguished scholar of the Sanskrit College, and has been in successful charge of normal schools for twenty-five or twenty-six years. His command of the Bengali language is unquestioned; he is an author in that language. To give the appointment to Baboo Barada Prasad in disregard of the claims of Pundit Ram Chandra would be an act of gross injustice. Shall the public never see Sir Alfred Croft doing an act of justice?

(e)—*Local Self-Government and Municipal Administration.*

23. The *Cháru Vártá*, of the 4th May, disapproves of the action of the Mymensingh Municipality in giving a reward of Rs. 50 to its clerk for having done census work in addition to his own duties. Why should not then the gentlemen of Sherepore be given rewards, seeing that every one of them did some work or other in connection with the census operations?

CHARUVARTA,
May 4th, 1891.

24. A correspondent of the *Burdwan Sanjivani*, of the 5th May, says that the ijardar of the cattle pound at Bahadurpur within the jurisdiction of the Jamalpur thana in the Burdwan district. him whose business it is to drive cattle into the pound and who get an anna for each head of cattle they bring into it. The owners of impounded cattle have to pay to the ijardar an anna for each animal even when it has been detained in the pound for less than three hours. On the 19th April last the writer visited the pound and saw there no arrangement for supplying food to the impounded cattle. The hut in which the cattle are detained is hardly sufficient for the accommodation of more than two or three animals. When the writer made the enquiry, Murari Bairagi of Pirijpur, Bhuti Dule of Julampur, Mati Sardar of Gohaladaha, Hridya Bagdi of Itala, and other persons were present. The Inspector of Pounds in the Burdwan circle and his superior officers are asked to institute an enquiry into the matter.

BURDWAN SANJIVANI,
May 5th, 1891.

25. The *Urdu Guide and Darussaltanat* of the 8th May, says that the Calcutta Municipality will do well to follow the example set by the Lucknow Municipality by allotting a quarter in one extremity of the town for the residence of the unfortunates.

URDU GUIDE AND
DARUSSALTANAT,
May 8th, 1891.

26. The *Sanjivani*, of the 9th May, says that the District Board of Julpiguri is entirely a nominated body, all its members being appointed by the Deputy Commissioner. So far as is seen from the Administration Report, the Board does not appear to work well. It would appear that the work of the Board could be well managed without such members as are nominated, for these gentlemen seldom make their appearance at its meetings. It is said in the report that four consecutive meetings had to be postponed owing to the non-attendance of a sufficient number of members to form a quorum. Such a state of things would not certainly have occurred had the Deputy Commissioner nominated better men.

SANJIVANI,
May 9th, 1891.

27. The *Dacca Gazette*, of the 11th May, draws the attention of the Dacca Municipality to the unwholesome character of the sweatmeats sold in the bazars of that city, partly owing to the materials used in their preparation not being fresh, and partly owing to the dust of the streets settling upon them. It is necessary in the interest of public health that the Municipal authorities should take steps to put a stop to the sale of these objectionable articles of food.

DACCA GAZETTE,
May 11th, 1891.

(g)—*Railways and communications, including canals and irrigation.*

28. The *Navayuga*, of the 7th May, thinks that the proposed railway line to Madaripur should begin at the Singa station on the Central Bengal line and not, as proposed by some, at the Rajbari station on the Eastern Bengal Railway. The country from Singa to Madaripur was surveyed sometime ago,

NAVAYUGA,
May 7th, 1891.

and a railway line connecting the two places will shorten the distance between Calcutta and Chittagong and Assam. As a consequence, the cost of importing into Calcutta goods from East Bengal will decrease. But no such thing will happen if the proposed line commences at the Rajbari station. It is true that the river Madhumati will have to be bridged if the Singa-Madaripur route is adopted, but the advantages of this route will greatly counterbalance this disadvantage. It is hoped that Government will carefully consider the above proposal.

GRAMVASI,
May 11th, 1891.

29. The *Grāmvasī*, of the 11th May, says that as the earth dug out of the ranges in the Midnapore Canal is being deposited upon the embankment, it will be washed down into the khal during the ensuing rainy season. Thus the money which is being spent on the excavation is being wasted.

The Midnapore Canal.

(h)—General.

SANJIVANI,
May 9th, 1891.

30. The *Sanjivani*, of the 9th May, says that the Secretary of State has refused to confirm the appointment of Mr. Ward to the Chief Commissionership of Assam. The people of Assam will have reason to congratulate themselves if Mr. Ward is not appointed their Chief Commissioner.

Mr. Ward as Chief Commissioners of Assam.

BANGAVASI,
May 9th, 1891.

31. The *Bangavasi*, of the 9th May, says that in view of the Government's proposal for removing that portion of the Damodar embankment which lies between Burdwan and the southern bank of the river, and seeing that the rainy season is at hand, the ryots living on the said bank of the river have petitioned the Government asking it not to carry out its proposal for at least one year. But will the Government which is going to hurl them to utter ruin listen to their prayer and show them the little mercy they crave for?

The Damodar embankment question.

The English Government is a very kind Government indeed! It is kindness which led it to frame the Consent Act for the protection of girl-wives from oppression by their husbands. But unfortunately it sometimes exhibits kindness in an overdose. And its proposal relating to the Damodar embankment means such an overdose of kindness. For it means that, instead of suffering year after year, the ryots should be annihilated once for all. The Indians, however, fail to fully understand the nature of such kindness, and the actions to which Government is led by this kindness only fill their minds with sorrow. That it is so is because they are an uncivilised people.

III.—LEGISLATIVE.

BEHAR BANDHU,
May 7th, 1891.

32. The *Behar Bandhu*, of the 7th May, cannot praise Lord Lansdowne for the Consent Act circular, which contains nothing that was not suggested by Sir Charles Elliott.

The Consent Act circular.

A circular cannot have equal force with the law to which it relates. If the authorities are therefore really anxious that the precautions set forth in the present circular should really be attended to in the working of the Consent Act, they should embody them in the Act itself.

BHARAT MITRA,
May 7th, 1891.

33. The *Bhārat Mitra*, of the 7th May, suggests that an amendment should be made in the Bengal Municipal Act empowering the authorities to appoint any European, and not the Magistrate alone, as the Chairman of a municipality. If this is done, a District Judge may be appointed a Chairman, and that would be a much more desirable arrangement than the Magistrate-Chairman.

The Bengal Municipal Act.

NAVAYUGA,
May 7th, 1891.

34. One Nakulesvara Roy of Santipur writes as follows in the *Navayuga*, of the 7th May:—

A case under the Age of Consent Act.

I have come to know that the Age of Consent Bill has been passed, and that it is now illegal for a man to cohabit with his wife if she be under 12 years of age. When I married, my wife was nine years of age, but her physical development was such that she might have been taken for a girl of 14. In the month of Agrahayan last, when she was only 11 years and 2 months, she gave birth to a female child. The child is now 6 months old, and my wife is now 11 years and 8 months, and requires 4 months more to complete her 12th year. Duty keeps me away from home all the year round, and I have now come to my native village on

leave for three months. Till very recently my elder sister used to look after my wife; but she died in the month of Chaitra last. And as there is no one save myself to look after my family, the people of my village are telling me either to leave her alone in my house or to send her to her father's, as I shall otherwise make myself liable to transportation for life. I am at a loss what to do. In the meantime I have kept my wife in the house of a neighbour. And the question on which I ask your opinion is, can I bring my wife into my house during these four months? On this the editor remarks: "Please take the opinion of the editor of the *Sanjivani* newspaper."

35. According to the *Saraswat Patra*, of the 9th May, there can be no doubt that Government always acts from good motives.

The Consent Act circular.

SARASWAT PATRA,
May 9th, 1891.

That, despite this fact, the object of the laws made by it is sometimes frustrated is either because it makes mistakes itself in the framing thereof, or because the officers charged with their working are guilty of some sort of perversity in the matter. Neither Government nor the laws it makes should be held responsible for mischief arising from this last source. It may be that in spite of the circular just issued by Government in connection with the Consent Act, the operation of the Act will be attended with mischief. But that will be no reason for withholding from Government the praise that it has been actuated by a very good intention in promulgating this circular.

The circular will no doubt greatly allay public consternation as to the operation of the Act. But will the authorities do nothing to allay the fears of the orthodox people on the score of religion? All parties would have been satisfied if puberty had been fixed as the limit, or if, the limit being fixed at 12 years, an exception had been made in favour of puberty.

The Consent Act.

36. The *Dainik-o-Samachar Chandrika*, of the 11th May, has the following:—

DAINIK-O-SAMACHAR
CHANDRIKA,
May 11th, 1891.

Those who will not admit even now that the Consent Act has displeased the majority of the Indians are either very stupid or are enemies of truth. Even people in England have come to believe in the alarm caused in India by the passing of that Act.

Some newspapers in England and even some Members of Parliament attribute the complications in Manipur to the passing of the Consent Act. But admitting that religious considerations do lie at the bottom of those complications, the writer cannot make the Consent Act responsible for them. The Viceroy's exposition of the Queen's Proclamation and the Indian Councils Act of 1861 has indeed filled people's minds in India with fear, but the Manipur affair cannot nevertheless be traced to this cause. People in England, however, persist in seeing in the Consent Act the cause of that affair. Nor can the Benares riot be attributed to this cause, as some people in England seem to think. But considering the nature of the interpretation put upon the Proclamation by the Viceroy, they cannot be blamed who connect the Manipur and Benares affairs with the passing of the Consent Act. There is nothing of the statesman in the man who denies that the alarm caused in India by the Consent Act can be the cause of mischief to ruler and ruled alike.

The Consent Act ought to be at once repealed. And Government will not lose its prestige by repealing it. Lord Lansdowne has given proof of extreme short-sightedness and want of political tact by disregarding the representations of the Indians on the subject of the Consent Law. His Excellency has in fact clearly proved himself unfit for his high office. Lord Lytton passed the Press Act in the hope of increasing the prestige of British rule in India. But the result belied his Lordship's expectation. And Lord Ripon really increased that prestige by repealing Lord Lytton's Act, and made the loyalty of the people deeper and stronger than it was before. And if the Consent Act is repealed, the effect as regards the prestige of the Government and the loyalty of the people will be similar. If Lord Lansdowne does not repeal the Act, a Viceroy of the type of Lord Ripon should be sent out after Lord Lansdowne's term of office has expired, and he will not find it difficult to undertake the task. It is at all events absolutely necessary that the tree of poison planted by Lord Lansdowne should be destroyed in its germ and prevented from bearing fruit.

37. The *Gramvats*, of the 11th May, says that by issuing the Consent Act circular, Lord Lansdowne has given evidence of true greatness of mind. After the issue of this circular,

The Consent Act circular.

GRAMVASI,
May 11th, 1891.

it is not likely that agitation in England will be productive of any favourable result.

HINDI BANGAVASI,
May 11th, 1891.

38. The *Hindi Bangavasi*, of the 11th May, says that Lord Lansdowne's exposition of the Queen's Proclamation will make his Lordship to be long remembered by the Indians as a firebrand.

Lord Lansdowne and the Proclamation.

IV.—NATIVE STATES.

SAKTI,
May 5th, 1891.

39. The *Sakti*, of the 5th May, has the following anent the charge of incompetency brought against Rai Umakanta Dass Bahadur, Prime Minister of the Tipperah State, by a correspondent of the *Dacca Gazette* (see R. N. P. for 2nd May 1891, paragraph 33):—

What more can be expected of a Prime Minister who has come into office only for a year or so, seeing that the Exchequer of the Tipperah Raj was in a sadly involved condition before his appointment? One fact alone will show that Rai Umakanta is an able man. Before his time the officers of the State were seldom paid their salaries regularly. In some cases salaries remained unpaid for even six or seven months. There can be no doubt that this was due to the involved condition of the Exchequer. But since Rai Umakanta has been in office, not only has every officer of the State received his salary regularly, but a saving of forty to fifty thousand rupees has been made every year, and arrangements have also been made for the liquidation and repayment of the State debts. If matters proceed in this way, there is little doubt that the Raj will be cleared of its debts within a short time.

In answer to the charge of favouritism in the filling up of vacancies brought against Rai Umakanta Dass Bahadur, the writer says that he need only point out that not one of the two men whom the Prime Minister has, since his taking office, appointed to high posts is a relative of his. It is true that both Babus Hemendra Nath Raya and Krishna Prasad Raya belong to the same caste as the Rai Bahadur and are also natives of the same district, but they do not come from the same village. It may be as well to mention here that Babu Krishna Prasad has been in the service of the Tipperah Raj for a long time and no exception can be taken to the appointment of Babu Hemendra Nath, seeing that he is an educated gentleman of perfect integrity of character.

The writer can well conceive why the officers of the Tipperah Raj should be so displeased with the prime minister. Most of them hold lands under the Raj, and so long as there was a Tipperah man in the post of Prime Minister, so long they managed to enjoy their estates without payment of any revenue and were able in most cases to convert their tenures into higher tenures possessing superior privileges. And as all this has become impossible under a Prime Minister like Rai Umakanta, it is natural that they should dislike the Rai Bahadur. These jobberies of the officers possessing landed property under the Raj brought the state to such a pass that the Maharaja himself was constrained to say that he would very much prefer a man from some other district to a Tipperah man for his Prime Ministership.

SANJIVANI,
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40. The *Sanjivani*, of the 9th May, takes exception to the proposal which has been made for giving the vacant Prime Ministership of the Rampore State in the North-Western Provinces to a Civilian who is a nephew of Sir Auckland Colvin. Mr. Colvin should not certainly be placed in entire charge of a Native State, seeing that it is situated in a province which is ruled over by his own uncle.

41. The *Dainik-o-Samachar Chandrika*, of the 12th May, says that it has now been settled that Englishmen in Cashmere will be henceforward tried only by English officials.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 12th, 1891.

Cashmere.

This clearly shows that Cashmere is being in the fullest measure converted into British territory. Is this arrangement made in Cashmere with the object of redeeming Lord Lansdowne's promise that if Pratap Sing becomes fit for the administration of his country it will be returned to him after five years? Lord Lansdowne says that Cashmere will be returned to the Maharaja when he becomes fit for its administration. But let the Maharaja be as fit for the administration of his State as ever, he will not be considered fit by Lord Lansdowne, and so he

will never be permitted to rule his State. Do not those who blamed the writer sometime ago for not attaching much value to His Excellency's promise regarding the rendition of Cashmere now see their mistake?

The writer is sure that Cashmere will never be returned to the Maharaja.

VI.—MISCELLANEOUS.

42. The *Sahachar*, of the 6th May, refers to the recent quarrel between the Sannyasis and the Missionaries at Tarkeswar, and makes the following observations:—

Christian Missionaries and the Tarkeswar riot.

SAHACHAR,
May 6th, 1891.

A reaction has of late years set in in favour of the Hindu religion. It is the result of the progress of Sanskrit studies in the country. People now read the Hindu scriptures in the original Sanskrit and see how unlike real Hinduism is its picture as given by the missionaries. Whereas the first batch of native English scholars looked upon the contents of English books as gospel truths and made it a point to ridicule their national religion and institutions, the present generation of Hindus look upon every thing Hindu as sacred, and object to books containing reflections on their religion and institutions being included in the list of text books. As a consequence, the preachings of European missionaries, containing attacks on the Hindu religion, which were formerly listened to in silence, are now giving rise to dissatisfaction and opposition in various quarters. And the affray at Tarkeswar is a case in point.

Formerly the missionaries were, as a class, respected by the people, and they fully deserved that respect. It is these European missionaries who aided the people against their oppression by the indigo planters. Missionaries like the Rev. Messrs. Long, Bomwetch, Vaughan, &c., commanded, by the exemplary lives they led, the profound reverence of the people. They mixed with the people and fully sympathised with them, and the people in their turn looked upon them as their friends and advisers. But all this is now changed. The missionaries have begun to imbibe the exclusiveness of the general Anglo-Indian community and even to hate the people of the country. Even the Rev. Mr. Evans hates them. It may be, the people deserve this hatred, but surely they cannot be expected to love those that hate them. This state of things is certainly to be regretted, and it is hoped that the missionaries whom the people still regard as their friends will consider the matter carefully.

43. The same paper refers to the Backergunge shooting case and observes as follows:—

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It appears from the report of the case received by the editor that the case was one of pure accident and not a murder. Of course, Rs. 100 cannot be regarded as adequate compensation for a life, but the man who caused the death of the boy could pay no higher sum, he being in the receipt of a small salary. The statement that the villagers spat on the Sahibs, &c., seems to be an exaggeration. It is hoped that the matter will end here. Sir Charles Elliott is spoken of favourably in consequence of his instituting an enquiry into the matter without delay and causing an account of it to be published in the newspapers. His Honour is a fit successor of Sir Steuart Bayley.

44. The *Navayuga*, of the 7th May, says that the Government of India is slightly embarrassed over the opium resolution of the House of Commons. It has recently passed a law in the teeth of a very strong opposition, and for no other reason than that such a law was needed in the interests of humanity. This being so, it cannot now very well say that opium is not injurious to humanity, and that its suppression is not required in the interests of humanity. The question now is, if the opium trade is suppressed, how will the loss to revenue be made up? The answer to this is that Government can meet this loss in two ways, viz., by curtailing unnecessary expenditure and by re-imposing the import duties. The re-imposition of the import duties will moreover have a wholesome effect on indigenous trade and manufacture. The Government of the United States in America has imposed import duties with the object of protecting indigenous art and manufacture, and why should not the same thing be done by the Government of India? Government has disregarded the claims

The opium resolution and the Government of India.

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44. The *Navayuga*, of the 7th May, says that the Government of India is slightly embarrassed over the opium resolution of the House of Commons. It has recently passed a law in the teeth of a very strong opposition, and for

NAVAYUGA,
May 7th, 1891.

The opium resolution and the Government of India.

no other reason than that such a law was needed in the interests of humanity. This being so, it cannot now very well say that opium is not injurious to humanity, and that its suppression is not required in the interests of humanity. The question now is, if the opium trade is suppressed, how will the loss to revenue be made up? The answer to this is that Government can meet this loss in two ways, viz., by curtailing unnecessary expenditure and by re-imposing the import duties. The re-imposition of the import duties will moreover have a wholesome effect on indigenous trade and manufacture. The Government of the United States in America has imposed import duties with the object of protecting indigenous art and manufacture, and why should not the same thing be done by the Government of India? Government has disregarded the claims

of religion for the good of humanity, and financial consideration should not surely prevent it from effecting another wholesome reform for the same purpose.

EDUCATION GAZETTE,
May 8th, 1891.

45. The *Education Gazette*, of the 8th May, refers to General Chesney's speech at the farewell dinner which was got up in his honour, and observes as follows:—

General Chesney on the Indian Empire. Some of the native newspapers have taken exception to the General's statement that Englishmen hold India by the sword. Now this opinion, which was also very strongly expressed by Englishmen on the occasion of the Ilbert Bill agitation, ought to be closely examined. Three things are necessary to conquest and the maintenance of the dominion which conquest creates. These are military power, the power of wealth, and the power of *dharma*. Now history shows that when Englishmen came to India, they did not bring military power with them. Their Indian armies were formed in this country and were composed of Indians. And the 60 to 70 thousand English soldiers which Englishmen now have in India are not sufficient for its protection.

Nor can Englishmen be said to hold India by the power of wealth. They came to India with the object of making money, and they brought no money with them here. The capital which they have since invested here in railways is trifling compared with the revenue which they derive from India.

So there remains only the power of *dharma* and it is by that power that Englishmen have conquered India. Now *dharma*, is a very pervading thing and may be said to extend over every part of a man's life. It includes such virtues as promptness, courage, endurance, secresy in counsel, and the power of combining. It is these virtues which enable a people to make conquests, and it is precisely these virtues which Englishmen possess in a greater degree than the people of this country.

Englishmen are still engaged in making conquests and in consolidating their power in places already conquered. Thus, properly speaking, the time for them to rule and develop their conquests has not yet fully arrived. Their rule has not apparently entered on the stage in which the virtues of liberality, impartiality, desiring to please the subject, &c., are more necessary to success than they yet are. And so it remains to be seen whether they possess these virtues or not.

As Englishmen are still in the stage of consolidating their power in India, an English military official cannot be much blamed for having felt the superiority of the military power as a means of holding and preserving the Empire. And no one would have blamed General Chesney if he had been a military officer pure and simple. But as he was also a member of the Viceregal Council, he should not have expressed himself in the way he did; for the spirit of his words may be caught by the civilians—a contingency which is certainly not desirable.

SARSAWAT PATRA
May 9th, 1891.

46. The *Sáraswat Patra*, of the 9th May, hopes that, with the punishment of the rioters in Benares, the Government will also administer some rebuke to those who wounded the religious feelings of the people and so brought about the sad occurrence. If Government does not take a severe notice of the conduct of those people who are only too prone to do with the religion of the people as they like, the writer is not sure that occurrences like that at Benares will not again occur.

DAINIK-O-SAMACHAR,
CHANDRIKA,
May 14th, 1891.

47. The *Dainik-o-Samachar Chandrika*, of the 14th May, has learnt from a newspaper which supported the consent legislation that the Secretary of State for India was at one time very recently willing to pass a summary

order gagging the native press. The writer knows that it is in the power of the Viceroy to pass any law he likes without consulting anybody. Lord Lytton passed a law in this way for suppressing the performance of the play *Gajadananda*. And the writer would have felt neither sorry nor astonished if Lord Cross had passed a similar law stopping the mouth of the native press; for the freedom of speech now enjoyed by the native press has availed nothing against the Age of Consent Bill. The writer will not be either sorry or astonished if Lord Lansdowne makes his name memorable by passing a law or order stopping the very publication of vernacular newspapers in India.

ASSAM PAPERS.

48. The *Paridarshak*, of the 4th May, says that the results of the Upper and Lower Primary Examinations of the Surma Valley have at last appeared in the *Assam Gazette*. The names of the successful candidates in all the three divisions appear in order of merit, though the necessity of such an arrangement is not very clear. If only serves to confound one looking for a name in the list. The adoption of this course means the height of stupidity.

PARIDARSHAK,
May 4th, 1891.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 16th May 1891.

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REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 23rd May 1891.

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